

WHAT IS EVANGELICAL FAITH?

We are grateful to Dr. Crim for his very clear presentation these past two days of the Biblical roots of the word "evangelical". Unfortunately, many people who use that word today do not use it in the Biblical sense. In the Bible its basic meaning was "good news". Today, alas, it too often means bad news, for I hear it used ~~so often~~ to stir up church divisions and to set Christian brother against Christian brother in judgment and condemnation. "I am an evangelical Christian, but you are not," says one Christian to another, and the fight is on.

But what does "evangelical" really mean. Everyone claims to be evangelical. How do you know you are?

A man will say, "I am an evangelical Christian, but you are ecumenical. You belong to the World Council of Churches". Does "evangelical" mean "not belonging to the W.C.C."? Does it mean "anti-ecumenical"? If so, this is certainly a new and strange meaning of "evangelical" which is found neither in the Bible nor in Church history.

Another man will say, "My denomination is evangelical, but yours is modernist". According to him, then, "evangelical" means orthodox. Is that the proper meaning of the word, and if so, how did it acquire that meaning?

A man who belongs to a very small Christian sect once said to me, "We are evangelicals, but you Presbyterians are too big a denomination to be evangelical. You have too many committees and boards and presbyteries; you are too highly organized to be evangelical" According to him, then, "evangelical" must mean "unorganized". Is that right?

Others say to us, "We are evangelical because we believe in the Bible alone; but you Presbyterians are not evangelical because you have become too theological and push aside the Bible with all your Calvinistic creeds." This would imply that "evangelical" means "anti-creedal".

Do we Presbyterians have to accept that kind of criticism? Aren't we evangelical, too. I've heard many a Presbyterian in Korea speak not only of his "evangelical faith", but of his "pure evangelical faith." Everybody claims to be evangelical, and no one will admit that he is not.

Now who is right? What is "the evangelical faith", and what is an "evangelical Christian", anyway? What does the word really mean, not only as it is used in the Bible, but as it has been used by the Church in days past and as it is used by Christians today. To answer that question we shall have to review the history of the word "evangelical" in the Christian Church, its popular use today, and, comparing these with its original meaning as used in the Bible (as outlined by Dr. Crim) we must decide how we should properly use it today.

Historically, there are four different ways in which the word "evangelical" has been used.

1. Protestant
2. Biblical
3. Born-again
4. Orthodox

A. Historical Survey:

1. "Evangelical" means ^{Protestant} "Biblical". In most of the world today-- in Europe and in Latin America,--for example--the word 'evangelical' simply means Protestant, as opposed to Roman Catholic. If you say do not belong to the Roman Catholic Church (or the Orthodox churches), then as a Christian you are automatically called an "evangelical".

There is a good historic reason for this, however, which carries the meaning of the word "evangelical" back one more step. "Evangelical" means "Protestant" because Protestants believe the Bible. "Evangelical", then, means "Biblical".

2 Evangelical means "Biblical"

In the year 1520, Martin Luther stood for his life against Pope and Emperor at the Diet of Worms. One man against practically the whole Christian world of his day. They said he was a heretic, and they were ready to tie him to a stake and burn him to death. "I am no heretic," said Luther. "But you are," cried the Catholics, and their scholars quoted against him long statements from the Church fathers, and the dusty decrees of ancient councils and synods. "I challenge the Fathers; I challenge the Councils," said Luther. "Prove me wrong by the Bible, and then and only then will I recant." And placing his hand on the Scripture, with one ringing sentence he swept away from the Christian faith all the dust of the dark traditions of centuries of human error that had stifled it. "Here I stand," he said, "so help me God".

~~(Evangelical means Protestant)~~ (and true Protestants stand with Luther on the Word of God.) The main pillar of the Protestant reformation was its emphasis on the authority of Scripture,

I like this use of the word "evangelical". The word "Protestant" embarrasses me a little. It has a negative ring to it, as if all we do is protest against Roman Catholic errors. We do far more than that. We stand for something positive. We stand for the gospel (the evangelium), so we are rightly called "evangelicals".

The first meaning of the word "evangelical" then, is believing the Bible and accepting its authority. We reject man-made tradition. We stand on the Bible with its pure gospel message. If my faith is scriptural, it is evangelical, and I say with Luther, "Here I stand, so help me God."

Isa. 40:8; Lk 4:4 ("by every word")
Rom. 10:17 - "hear by the word of God"
Heb. 4:12
Tim 3:16 - All scripture

2. "Evangelical" means "born again". In the English-speaking world, however, the word "evangelical" first came into wide use about three hundred years ago to describe not the Protestant Reformation, but the great spiritual awakening that flowed from the revivals of John Wesley and many others. It is well for us Presbyterians to be humble, therefore, in calling ourselves "evangelical". Historically, it was the Lutherans who earned it first, and after them, the Methodists! As for the Presbyterians, ~~strictly speaking historically,~~ we are Calvinists, not "evangelicals", although as we shall see, we too have a right to use the term.

Wesley and his Methodists were called evangelicals ~~were~~ to distinguish them from the vast majority of the Anglicans of their time and from the Church of England from which the Methodists eventually separated as an independent denomination.

But why were they called evangelicals? John Wesley was a member of the Church of England. More than that, he was the son of an Anglican minister, ~~in fact he was himself an Anglican minister.~~ More than that, he was an Anglican missionary (a missionary to America, in fact, for 300 years ago America was receiving, not sending missionaries). But John Wesley, minister and missionary though he was, was an unsatisfied Christian. He knew there was something missing in his spiritual life.

Then, one day in London, ^{in 1738} he slipped into a little chapel and listened to a ~~Hebrew~~ ^{German} preacher ~~preaching the gospel,~~ ^{in the presence of the Holy Spirit - "About a quarter to 9" while he was describing the change which God works in the heart through} and as he ~~listened his heart,~~ ^{with in it I felt} as he later described it, was "strangely warmed". ^{my heart strangely warmed. I felt I did trust in Christ, Christ alone, for} This was the turning point in his Christian life. From that time on he was a new man. Formerly he had been a "Church" Christian, now he was an "evangelical" Christian (though he did not use those terms himself), and the difference was the difference of the new birth. He had been converted; the "old man" had become "new". It was the difference, really, between nominal Christianity and real Christianity.

Most of the church members of his day, he decided, had never had a personal experience of salvation. They called themselves Christian only because they had been baptized as infants and had grown up in Christian homes. They had never been born again; they had never felt the grace of God at work in their hearts; and their faith had made absolutely no difference in their lives. They were worldly, cynical, sophisticated churchmen who had never in their lives agonized over sin and felt the sweet grace of God's forgiveness of their sins. (Their God was the Church of England, and its demands on them were few.) ^{They needed to be converted.}

Faced with this situation, and inspired by his own soul-shaking experience, John Wesley opened his Bible and began to preach of the amazing grace of the living God. He swept across England in the greatest spiritual revival it has ever known before or since. It was called the Evangelical Awakening, for John Wesley shook the sleeping church awake and opened its eyes to the grace of God. Those who felt the power of the revival in their own hearts came to be known as "evangelical" Christians. ~~They were those who knew their salvation was rooted not in comfortable church membership, but in the power of God's Spirit. It was not earned by baptism, it is a free gift of God.~~

*They were converted; they were born-again,
This, too, is what "evangelical" means. It means to be born again.*

salvation, and an assurance was given me that he had taken away my sins, even
mine, and saved me from the law of sin and death."

4/ Evangelical means orthodox. In more recent times, still a ~~third~~ ^{fourth} meaning of the word "evangelical" has come into wide use. First, as we have seen, it meant "Bible-believing", second it meant "born again". But in the 19th century Christian began to ask why it was that "Bible-believing, born-again" Christians were cut up into so many quarreling denominations. If we believe the Bible, and are really born again, they said, then we are all one in Jesus Christ and should be able to hold up to the unbelieving world about us some witness and sign of our real unity in Jesus Christ.

In 1846, therefore, some 900 Christian leaders from all over the world, representing eventually 52 different denominations, met together to form the Evangelical Alliance as a fellowship of all who believe in the Bible's full authority. It was one of the earliest ecumenical organizations. It was both evangelical and ecumenical. The two words belong together; they are not opposites.

The great problem faced by the organizers of the Evangelical Alliance was how to determine its basis for membership--how to decide who was evangelical and who was not. How can you tell, for example, whether a man really accepts the full authority of the Bible? ~~or not~~. And what outward sign is there that he is really born again? After great discussion and much debate, they finally decided that the test of evangelical faith was assent to ~~various~~ nine fundamental theological doctrines.

This is what marks the evangelical faith, they said: belief in the following nine propositions:

1. The divine inspiration, authority and sufficiency of Holy Scripture.
2. The right and duty of private judgment in the interpretation of Holy Scripture.
3. The unity of the Godhead and the trinity of the persons therein.
4. The utter depravity of human nature, in consequence of the Fall.
5. The incarnation of the Son of God, His work of atonement for sinners of mankind, and his mediatorial intercession and reign.
6. The justification of the sinner by faith alone.
7. The work of the Holy Spirit in the conversion and sanctification of the sinner.
8. The immortality of the soul, resurrection of the body, the judgment of the world by our Lord Jesus Christ, with the eternal blessedness of the righteous and the eternal punishment of the wicked.
9. The divine institution of the Christian ministry and the obligation and perpetuity of the ordinances of Baptism and the Lord's Supper."

As I said, there was much debate about the propriety of drawing up such a detailed list of doctrines and labeling them, and no others, as "evangelical". This was a narrowing and hardening of the word "evangelical". Luther stood upon the whole Word of God. John Wesley stood on the full, free work of God's grace in a man's heart. That was evangelical. But now, ~~was it really~~ ^{became} enough simply to accept nine, short doctrinal sentences in order to be evangelical.

Or perhaps it was too much. Calvin had listed only three doctrines as "so necessary to be known that they ought to be universally received as fixed and indubitable principles..such as, that there is one God; that Christ is God and the Son of God; that our salvation depends on the mercy of God..." (Inst. IV, ~~chap 2~~)

Even the founders of the Evangelical Alliance sensed that they were doing a dangerous thing, for they added this warning, that the 9 doctrines were "not a creed... defining the limits of Christian brotherhood."

Evangelical emphasis

D. L. Moody, "I used to preach that God was behind the sinner with a double edged sword, ready to hew him down. I have got done with that. I preach now that God is behind him with love, and he is running away from the God of love."

Not "See what the world is coming to," but "See what has come to the world." — H. Moffatt

Evangelical Awakening - 18th + 19th centuries - renewal of "earth-shaking power"

Moravians - w/ J. Wesley } altered whole social-religious life of England
Great Awakening

Anglican Alliance - 1846 a fellowship of all who — In Pattern (Presb 1849)
wrote to Engl. Congregationalist

all - believe in Bible's full authority

- incarnation
- atonement
- salvation by faith
- work of holy spirit

key concern, evangelical unity
"to embody the great essential doctrine held in common by all Protestants" (Ec. Ment 1345)

Evangelical - a name for social reform -
Innocent Mission - vs slavery, piracy, temperance

Thomas Chalmers - proposes rapprochement among churches. (Ec. Ment - p. 319)
52 diff churches often used and ecumenical.

INFORMATION SECTION
HQ, 1ST CAV DIV
APO 24
PHONE: DANGER 141 or 241
JUL 2, 1960

FILE NO. 10-27-39

FOR IMMEDIATE RELEASE

HQ., U.S. 1ST CAV. DIV., Korea (IO)-- A total of nine men representing the units of 1st Cavalry DivArty, are presently undergoing four-week training courses at the I Corps(Group) Artillery Specialist Academy at Camp St. Barbara.

Sgt. Franklin J. Philips, C Btry, and George R. Millner, E Btry, 2d How. Bn., 19th Arty, Sp4 Heband D. Roberts, A Btry, and Sp4 John W. Kratz, B Btry., 2d Rkt/How. Bn., 20th Arty. and Pfc Patrick C. Pennington, Hq. Btry., DivArty, are attending the Artillery Survey Course at the Academy.

An Artillery Liaison Specialist course got under way on July 2, 1960. In this course, 19th Arty. is represented by Sgt. Daniel Bascomb Jr., E Btry., and Pvt. Donald E. Ford of C Btry.

Personnel from 20th Arty. attending this course are Sfc Sylvester G. R. Ramiriz, Hq. Btry., and Sp4 Russell A. Lewis of B Btry.

Evangelical - Biblical Study

1. Root meanings -
 2. Content of gospel
 3. Power of gospel
-

1. ^{Heb} Nom + Vb. "good news" - in war, & revolt. Secular.
Vb. used religiously in Isaiah - Peace
Salvation
Jeh. is King } the gospel.
gk: Eupen - worship.

~~2. N~~

2. Content: Jesus himself Mk. 4:18, 9:1
Jesus, the X^t. I Cor. 15
More than an historical account - more the stone about him,
More the body of doctrines to be believed.

3. Power: - choice & decision -
I Tim. 1:8. Obedience. I Pet. 4:17.
I Pet. 1:5-8. "imitation of us..." Example.
" 2:8, 9.
Col. 1:5-6.
Eph. 3:6 - the gospel unites!

Power of good tidings - more than. -

INFORMATION SECTION
HQ, 1ST CAV DIV
APO 24
PHONE: DANGER 141 or 241
NOV. 21, 1959

FILE NO. 9-47-30

FOR IMMEDIATE RELEASE

HQ, US 1ST CAV DIV, KOREA (IO)-- Pfc Ralph Malile, a Delancey Street boy from New York's lower east side, proudly accepted a tuition-scholarship for a university of Maryland extension course at a retreat ceremony here recently.

The award was presented by Lt. Col. William Tallon, commanding the 19th FA Bn. Pfc Malile, a commo man by MOS, is a man and battery armorer for Hq. Btry., 19th Arty.

Pfc Malile was chosen from 35 Hq. Btry. personnel whose high school diplomas or GED equivalents made them eligible for the scholarship.

Capt. Curtis R. Boykin, Hq. Btry. commander, chose Malile for his leadership potential, for consistent fine performance at his jobs, and because of Malile's interest in counting his education on a college level.

Pfc Malile is looking forward to his first U of M class. He plans to study mathematics, and to continue on his own when the scholarship runs out.

$\frac{cc}{\wedge}$ - glottal stop, or rise in pitch. (on double consonants)
77+21

$\begin{matrix} \vee & & \\ \text{이} & \text{장} & \\ \text{2} & & \end{matrix}$ - glottal stop.
 $\begin{matrix} \wedge & & \\ \text{시} & \text{21} & \\ \text{4} & \wedge & \end{matrix}$ - " "

(1a)

Ev. Xty - PART II.

As we saw yesterday, there are ~~three~~ ^{four} historic roots to the use of the word "evangelical".

1. Evangelical faith is ^{the undistorted} ~~undistorted~~ faith.
2. Evangelical faith is Biblical faith, like Martin Luther's. It acknowledges the authority of the Word of God, not tradition.
3. Evangelical faith is a personal experience of salvation, like John Wesley's. Its power is the power of a ^{transformed} ~~transformed~~ Spirit-filled life, not a club membership.
4. Evangelical faith is orthodox faith, as in the creed of the Evangelical Alliance.

In Korea, it was this ^{fourth} ~~third~~ use of the word evangelical that has been most widely used. Back in 1920, some self-righteous Christians, trying to make trouble in the church, began to criticize the Theological Seminary in P. Y. The Seminary was departing from ^{the old faith of the Korean} ~~the old faith of the Korean~~ ^{they said, quite falsely.} ~~Chh~~; it was no longer "evangelical". This kind of criticism rather surprised my father, who was president of the Seminary. After all, he had fided the Seminary, and had not noticed any change in its faith. So, with the other members of the Seminary faculty, he drew up a statement answering the charges of the trouble-makers:—

INFORMATION SECTION
HQ, 1st CAV DIV
APO 24
PHONE: DNAGER 141 or 241
FEB. 13, 1960

File No 10-7-23

FOR IMMEDIATE RELEASE

HQ, US 1ST CAV DIV, KOREA (IO)-- Capt. Richard D. Soule, new
comer in Korea, was assigned last month as adjutant of the
44th Surgical Hosp. (MA).

He replaced CWO Jess R. Gallaway, of Memphis, Tenn., who
went back to the States for an assignment at the Medical Repair
School in St Louis, Mo.

Before coming to Korea, Capt. Soule was stationed in
Fort Gordon, Ga., for three years.

He entered in the Army as an enlisted man in 1941, and took
basic training in Camp Grant, Ill. In 1943, the adjutant at-
tended the Officer Candidate School in Camp Barkeley, Texas.

Capt. Soule is the husband of Freddie who lives with their
three children -- Richard, Lisa and Roy -- at 406 Shelton Place
Martinez, Ga.

INFORMATION SECTION
HQ, US 1ST CAV DIV
APO 24
PHONE: DANGER 141 or 241
FEB. 13, 1960

File No. 10-7-51

FOR IMMEDIATE RELEASE

HQ, US 1ST CAV DIV, KOREA(10)--The new commanding officer of Co. A, (Ambulance), 15th Medical Bn., swiveled about in his chair and pointed to the campaign streamers emblazoned on his 1st Cavalry Div. calendar.

"Well, you might say that I've been here before," he commented. "I was with the 54th Portable Surgical Hospital. We supported the 1st Cavalry Division on Leyte and Iwo. That was way back in WW II, when I was an enlisted man."

Capt. Ernest F. Rezendes, Co. A's new CO, completed the Army Medical Corps Officer's School a few months ago, and was quickly put on orders for Korea. Prior to AMCOS, Capt. Rezendes was the paratrooper executive officer of the 82d Medical Co., 82d Airborne Div. A senior jumper, with two and one half years and 43 jumps behind him, Capt. Rezendes completes the "highly airborne" command of Co. A. The ambulance company executive officer, 1st Lt. Teodoro Villanueva, Jr., was a jumping media with the 101st Airborne Div.

"Of course, these two units are supposed to be great competitors," said Capt. Rezendes, staring hard at the wall which separated him from the 101st. "Don't believe it. How can the 101st compete with the 82d when there is no comparison."

A derogatory chortle was heard in the adjacent office.

"Kidding aside," the captain continued, thoughtfully scratching his nose, "I say that airborne units are good. They are volunteer, loaded with esprit, young, enthusiastic, and well-trained--on the whole, quite the same as Co. A of the 15th Medical Bn."

This time the chortle was quite polite. It came from the company clerk.

Capt. Rezendes said that his arrival in the 1st Cavalry Div. was punctuated by two activities. The first was a detailed investigation of the ins and outs of ambulance companies. "I like to know what I have and where I stand." The second was the joining of the 1st Team Sport Parachute (Skydiving) Club.

"Free falling, or skydiving, is a pleasant and adventurous diversion, just like water skiing, hunting and fishing--all hobbies of mine--or any other sport. I highly recommend the 1st Team club. It's well-run, inexpensive, and great fun. Safe, too. Good ground training. The club has logged over two hundred jumps so far, with no accident worse than a slightly sprained ankle."

About his Korean assignment, Capt. Rezendes had some succinct comments. "The troop facilities are good. We're far better off than I expected. If there's anything wrong with our situation here, why we're here to fix it. We must keep ourselves straight and help our Korean friends."

Again in our day trouble-makers are splitting the ³
Ch. with loud cries that our Presbyterian Ch. in Kree
^{A 75 summary} with its ~~United Assembly~~ ^{are} is no longer "evangelical".

How shall we answer them? ^{The best answer is simply to} ~~The only answer is~~

~~to~~ ~~turn~~ ~~back~~ ~~to~~ ~~these~~ ~~meanings~~ ^{four historical ways} of the word, ~~in~~ ~~Scripture~~ ~~and~~ ~~in~~
~~history~~, ~~and~~ ~~ask~~ ~~a~~ ~~what~~ ~~goals~~ ~~they~~ ~~lay~~. ~~This~~ ~~is~~ ~~not~~ ~~an~~
~~charge~~ ~~against~~ ~~us~~. ~~and~~ ~~ask~~ ~~if~~ ~~we~~ ~~measure~~ ~~up~~ ~~to~~ ~~the~~ ~~true~~ ~~meaning~~ ~~of~~ ~~the~~
~~word~~. Are we really orthodox?

To be evangelical is to be orthodox. ~~and we are as~~
~~orthodox~~ ~~as~~ ~~were~~ ~~our~~ ~~fathers~~. (In the course of the Reconciliation
Meetings with the Syn. Div. Assembly leaders last Jan. ^{and} ~~in~~
February, ~~we~~ ~~thought~~ ~~for~~ ~~a~~ ~~while~~ that part of the trouble ^{seemed to} ~~was~~ a
genuine suspicion on their part that our side had become
infected with modernism — or if not modernism, at least
Neo-Orthodoxy. This was quite untrue. So we re-issued the
1920 ~~statement~~ ^{statement} of the P.Y. ~~and~~ ~~mission~~ ~~is~~
of the U.P. S.P. — A.P. ^{as well as the} ~~mission~~ ~~is~~ ^{leaders} ~~and~~ ~~mission~~ ~~is~~ ^{of the} ~~and~~ ~~mission~~ ~~is~~
its ~~Theol.~~ ~~statements~~.

This should have been enough to demonstrate our
"evangelical" faith in the sense of that word as meaning "orthodox".
But the other side was not satisfied, proving that they were
not really interested in orthodoxy, but only in making trouble.

But suppose we prove that we are really orthodox — does that make
us evangelical? No. To be orthodox is not enough.

~~Credo do not save. Christ alone saves.~~

The good news of salvation, the gospel, is not a creed, but a person. Creeds do not save, Christ alone saves. - & a creed is of value only as it points the believer beyond itself to Jesus & A. For salvation comes only

(5)

~~The devil believes the~~ not from believing what the creed says about Jesus, but from believing in Jesus. The Bible says, "Believe in the LGX & you will be saved."

~~The~~ The devil believes all that the creed says about A - he is orthodox - but he does not believe in JX - he does not personally trust for his soul's salvation in A. That is the diff between orthodoxy & evangelical faith as J. W. made so clear. Once he believed all that the devil taught, but he was not saved, he was only orthodox. Then he met J. P. in a personal way, as his personal saviour, & his heart was struck inward, & his whole life was changed.

This is evangelical faith. It affects not only the mind, ^{if transformed} but the whole life. ~~Evangelical faith must transform life, it is not evangelical & how one knows that needs to be explained, but again how. To be orth. is not enough, if not be born again.~~

INFORMATION SECTION
HQ, 1ST CAV DIV
RD 24
PHONE: DANGER 141 or 241
FEB. 13, 1960

FILE NO. 10-7-55

FOR IMMEDIATE RELEASE

HQ, US 1ST CAV DIV, KOREA (IO)-- Sfc James P. Martin, a member of Co. C, 5th Cavalry, now on TDY with the Rec. Ctr. No. 1 Special Services Co. (P), was awarded the Commendation Ribbon with Metal Pendant.

The citation, signed by the Secretary of the Army, the Honorable William M. Brucker, was mailed to the recipient by the commanding officer, 1st Training Regiment, Fort Dix, N.J., last month.

Col. George England, 1st Cavalry Div. Trains commander, presented the award during a recent GMI inspection of the Special Service Co.

Sgt. Martin, of Pemberton, N.J., was cited for exceptionally meritorious and faithful service as a platoon sergeant of Co. O, 1st Training Regiment, Fort Dix, N.J., an assignment he held from June 27, 1958 to July 5, 1959.

His wife, Betty, now lives with their son, Willie, in Pemberton, N.J.

2. In a second sense, too, orthodoxy is not enough. You must be Biblical to be orthodox enough.

A creed is not the word of God. Useful and important though creeds may be, they are man-made. — they are not infallible.

Do you accept the PY Confession of 1920. I hope so. I do. But that is not my highest authority and that is not what makes me evangelical. Do you believe the 1846 Creed of the Ev. Alliance, with its 9 points. I hope so. I do. But that is not my highest authority + that is not what makes me an evangelical. Do you accept the 1648 Westminster Confession of Faith. I hope so — since you are all Presb. I do. But even that is not my highest authority, and that is not what makes me an evangelical.

~~The~~ I am an evangelical because ~~I stand with~~ ~~brothers~~ take as my authority the whole word of God. Not just 7 props. drawn for it, as in the PY Confession — Not 9 props. drawn for it, as in the Ev. All. Confession. I stand on the whole word of God. and say with Luther — "Here I stand, so help me God."

INFORMATION SECTION
HQ, 1ST CAV DIV
APO 24
PHONE: DANGER 141 or 241
June 11, 1960

FILE NO. 10-24-35

FOR IMMEDIATE RELEASE

HQ., U.S. 1ST CAV. DIV., Korea (IO)-- Members of the 10th Turkish Brigade are dominating service club activities in the 1st Cavalry Div. area this month.

The soldiers of the brigade will soon rotate to their homeland and the men are leaving a part of their culture with American troops stationed in Korea.

First stop for the Turks was the Frontline Service Club, Rec. Ctr. No. 3, on June 4. The club staged a sayonara party for them. During the evening the Turkish soldiers, in full native costume, sang traditional and modern songs, demonstrated their regional dances and played native instruments. At the conclusion of the evening Turkish soldiers and American GIs joined together for a jam session.

On June 9th they visited the new Joint Security Area service club and put on a similar show.

At the Chogie Inn Service Club, Rec. Ctr. No. 4, on June 12, the members of the 10th Brigade took over the club, welcoming the guests with the Turkish greeting "Hos Geldiniz" (welcome).

The evening was entitled a "Turk Milli Oyunlari Gecesi" (Turkish Folk Dance Night).

Chogie Inn's kitchen was invaded by the Turks who

(more)

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~~The~~ I am an evangelical because ~~I stand with~~ ~~brothers~~ ~~and~~ ~~take~~ as my authority the whole word of God. Not just 7 propos. drawn for it, as in the PY Confession — Not 9 propos. drawn for it, as in the Ev. All. Confession. I stand on the whole word of God. and ag. with brethren — "Here I stand, so help me, God."

INFORMATION SECTION
HQ, 1ST CAV DIV
APO 24
PHONE: EXTENSION 141 or 241
JUN 11, 1960

FILE NO. IC-24-2

FOR IMMEDIATE RELEASE

HQ., U.S. 1ST CAV. DIV., Korea (IO)-- Two companies of divisional units traveled last week to the Pohang area, north of Fusan, Korea, to act as the Aggressor force opposing U.S. and ROK Marine elements in the amphibious training EXERCISE SEAHAWK.

Companies A of the 2d Battle Group, 12th Cavalry, and C of the 1st Battle Group, 7th Cavalry, comprised a task force, commanded by Maj. Wilfred J. Carrow, S3, 7th Cavalry, which will establish defensive positions at the site of the exercise on the east coast of Korea. Their mission will be to try to prevent the "soldiers of the sea" from executing their traditional maneuver--the beachhead landing.

The exercise will encompass air, sea and ground units of both countries. Ground forces will be a provisional brigade landing force, composed of a regiment of the 3d U.S. Marine Div. and a regiment of ROK Marines, part of which will be helicopter borne. Ships of the U.S. Seventh Fleet will provide the amphibious task force transporting the landing troops to the objective area to land and support it ashore. Air support for the landing force will be provided by U.S. Marine aircraft from bases in Korea.

(more)

The creeds are part of our chh tradition.
 They are a good tradition. But ev, evangelic
 Prot. must be ready at all times to test &
 check + counter-check his tradition by the Word of God.

I am proud of our K. chh's 75 year golden
 tradition. But being true to you 75-year old
 golden tradition is not being evangelic. That is a Catholic
 attitude - they are always speaking of their 2000 yr.
 tradition. Be Prot. Be evangelic. Stand not in
 your golden traditions, but in the Word of God.

Ps. 19:10: "The judgments of the Lord are true +
 righteous altogether. More to be desired are they than
 gold, yea than much fine gold: sweeter also than
 honey + the honeycomb."

Exercises such as SEAHAK are conducted periodically with foreign nations in the Far East to provide the United States military forces, and those of its allies, opportunities to maintain their proficiency and improve their techniques in working together.

~~Are you really sane~~

Is your faith really evangelical, you Korean Christians.

I know it is orthodox. The whole world knows that.

You are famous for being orthodox. That is your tradition.

But now the world is watching you, ^{more closely} are you

really evangelical? ^{If so, you must be born again, you must}
be transformed. What is the spirit ^{being} born again? Not a creed.

~~And born again ones do not fight each other.~~

~~said,~~ "By this shall all men know that ye are my
disciples, if ye have love one ^{to} another. (Joh 13:35).

Are you "born again" evangelical.

But are you Biblical. Are you willing to
test your tradition by the Bible. I heard someone say, "That
mission is not evangelical."

Carl F. H. Henry. Who Are the Evangelicals?
ACTS. Jan. 10, 1980.

"Scheff: The Protestant principle is the authority of Scripture and justification by faith."

Defn - Evangelical in Gen - Lutheran, as diff. from Calv. + RC.
L.A. - all Protest. as opposed to RC.

1942. NAE formed in USA., in contrast to NCC (ecum. plankton).

Numbers:- 1979. Evangelicals - 44 million in US (esp Gallup poll), of whom 4 million are RC. Evangelical charismatic are 10 million.

Definitions

① 1949 - American Council Theol. Soc. - Membership Creed.

① The Bible alone and the Bible in its entirety is the word of God written, and therefore inerrant in its autographs. Inerrancy is implicitly taught in the Bible. Logically deducible from what Bible teaches, and that it is a necessary corollary of Scripture as the Word of God.

② Xty Today, in 1979 Gallup poll debated how identify "evangelical". Two definitions:

- ① Orthodox evangelicals
 - ② Conversionist evangelicals (charismatic conversion).
- } all a total overlap

They added:- Neither of these two terms is the equivalent of a true defn.

Orthodox evangelical = Three-fold test of belief: ① Jesus is the incarnate Son, full God, full Man.
② Personal faith in Him is man's only hope of heaven.

Two tests of practice: ③ Bible is inerrant word of God.
④ Read Bible at least once a month.
⑤ Attend rel. services at least once a month.

Conversionist evangelist: In addition to above - have had an identifiable conversion experience that continues to have significance in their life.

Who then are the evangelicals? Disputed press, polls, + even evangelist themselves. What does the Bible say?

Evangelicals are the people of God, and the people of the Book, devoted followers of the risen Son of Man Christ.

Evangel is a Biblical term. At the heart of the Bible stand certain indispensable truths. Personal participation ^{in the process of} a regenerate life. A witness to others that Jesus Christ is the risen Lord-Ha, and the only Son of Man.

Evangel = the good news of God's proffered salvation in J.X.

1 Co. - the classic definition. >

< good news of the forgiveness of sin, of spiritual life for those who hold forth the substitutionary death of Jesus for sinners, the bodily resurrection, as attested by Scriptures. He twice stresses the witness of Scripture. The evangel is Biblically given, and Biblically controlled. The decisive authority of the inspired Scripture.

The evangelical stands in the Bible.

The Bible teaches:

- ① A sovereign, self-sustaining God created and transcends the universe.
- ② God made man, male + female, in His holy image.
- ③ He had endowed humans with rational + moral capacity & love + care for Him.
- ④ By disobedience Adam sinned + disobeyed + plunged mankind into sin.
- ⑤ Mankind is thus under judgment.
- ⑥ The living God promised through inspired prophets a salvation that man is unable to provide.

- ⑧ He gave His commands, through the Hebrews, a people specially chosen to give his good news to the world.
- ⑨ Despite the disobedience of his chosen people, God graciously fulfilled the promise of Messia in J.X. -
- ⑩ JX as 2nd Adam lived perfect life.
- ⑪ As suffering servant he died as substitute for sinners.
- ⑫ As risen Lord he rose victorious over death + sin.
- ⑬ He is now exalted at Father's right hand as co-repent.
- ⑭ As head of a regenerate church he has poured out his Spirit to give power to his people.
- ⑮ He exercises his lordship over his church daily through the divinely inspired Scriptures as the Word of God.
- ⑯ The ^{behaving} church is divinely commissioned to tell the world of the crucified, risen Saviour. It is to minister to the world - the gift of sins forgiven, and the moral power of the Christian life, in a life-style befitting the fullness of the Nazarene.
- ⑰ Altho he is not yet recognized as King of Kings, he also ~~was~~ already exercises his lordship over the world, through his governance of history, and destiny of the nations, and by working all things together for good to those who love him.
- ⑱ In this rebellion world his people are to dominate & to rule the standards by which he will judge.
- ⑲ He will personally return - raise the dead, judge, establish the righteous King.
- ⑳ God's people will live forever, in His presence - the unrepentant will be excluded from his presence, ~~excluded~~ forever under his wrath.